Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

—*Shankaracharya*

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FIRST THINGS FIRST

IN *Lucifer* for November, 1889, after saying of Dostoevsky that "most of the administrative reforms during the last twenty years are due to the silent and *unwelcome* influence of his pen," H. P. Blavatsky wrote:

> It is writers of this kind that are needed in our day of re-awakening; not authors writing for wealth or fame, but fearless apostles of the living Word of Truth; moral healers of the pustulous sores of our century. . . . Whether Theosophists, in the present or future, will ever work out a practical application of the suggestion is doubtful. To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* Theosophist as was Dostoevsky—Zola standing outside of any comparison with him. But such talents are rare in all countries. Yet, even in the absence of such great gifts one may do good in a smaller and humbler way by taking note and exposing in impersonal narratives the crying vices and evils of the day, by word and deed, by publications and practical example. Let the force of that example impress others to follow it; and then instead of deriding our doctrines and aspirations the men of the XXth, if not the XIXth century, will see clearer, and judge with knowledge and according to facts instead of prejudging agreeably to rooted misconceptions. Then and not till then will the world find itself forced to acknowledge that it was wrong, and that Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. Having helped to awaken the spirit in many a man—we say this boldly, challenging contradiction—shall we now stop instead of swimming with the TIDAL WAVE?

More than once H.P.B. speaks of the XXth century in this article, declaring that it will be the inheritor of the efforts made in the last quarter of the XIXth century. She spoke of the need "to defend the rights of Spirit to reign over matter," and of the many who were then responding to the impulse from within—that "great psychic and spiritual change" that began at the very commencement of the cycle of awakening, in 1875.

Accountings are difficult, since the results of such all-embracing transitions are by no means on the surface of things. The horrors of the twentieth century are plain to all, the good concealed in secret places. Yet one might say that today the old social forms are rapidly being recognized as brittle, fragile shells, and there is again a great stirring of the human spirit. But the change, or what is at present manifest of it, seems more "psychic" than spiritual. Perhaps the immediate present is a time of the exhaustion of psychic impulses, which may do much to clear away old beliefs and habits, although remaining powerless to shape constructive innovation. The psychic is always a borrower of old or pre-existing forms, while those who would champion the spiritual reality in human beings must lift and carry forward "the standard of the *Future Man.*" They will contend "for human rights and *man's divine nature,*" and this will require knowledge. H.P.B. gave the specifications:

> In order that one should fully comprehend *individual* life with its physiological, psychic, and spiritual mysteries, he has to devote himself with all the fervor of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

Acknowledging that very few can qualify at this high level of understanding, H.P.B. suggests that such individuals do exist as "the rare blossoms of the age," and that they "have to fight their battles all their life with cold indifference and human harshness,

and with the selfish ever-mocking world of wealth." They are few, yet all can help by working in this direction.

H.P.B. spoke of "a mankind as harmonious and as simple-souled as Kosmos itself." What is it to be "simple-souled"? It is to be able to speak from the heart, and willing to trust in the universal longings which, though seldom voiced, may be more easily stirred in the hearts of others than the age and times suggest. H.P.B. spoke often of "unselfish lovers of man," and of the ever-present need of Altruism as the basis of human action. She often returned to the underlying theme of all her communications—the inward reality of man's divine nature. In her article, "Our Three Objects," when she came to discussion of the Third, under the heading "Occultism," she said in her first sentence: "Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis." There was no expounding of adept powers, of meditation, or even of the knowledge to be gained by this means—matters of which, after all, she knew more than anyone else—but simply the statement: "If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts exist and that adeptship is a logical necessity in the natural order of human development." What importance had this? "We have," she said, "thus helped the West to a worthier ideal of man's potentialities than it before possessed." She was able to write of these things in great detail, as she often did, in the appropriate place, but when telling of the Work, its mission and objective, she emphasized the welfare of all, which was ever first in her undertakings.

So, in "The Tidal Wave," her article on the awakening of the spirit in man in the last quarter of the last century, she wrote:

> If asked, what is it then that will help, we answer boldly:—Theosophical literature; hastening to add that under this term, neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant.
>
> Take advantage of, and profit by, the "tidal wave" which is now happily overpowering half of Humanity. Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All.

At the time of publication of this article, the cycle was well on its way, whereas today, the corresponding cycle is not yet begun. Yet already there are symptoms of awakening in this century. A certain shyness or embarrassment in the use of certain words is diminishing. Terms like Soul, Brotherhood, Will, and Self, are found more acceptable by editors. A psychological matrix for the Pantheism of tomorrow seems in formation through the world-wide enthusiasm and interest in ecology. At the same time, national egotisms can hardly survive the current disgraces and setbacks in the dominant Western nations. Old antipathies of race and culture are slowly dying out. The young people will not renew them. The crudities of greed are seen as despicable, and all these tendencies are gaining attention in the better magazines.

Psychological attitudes and moral stances which in the nineteenth century belonged only to pioneers are now recognized as fashionable postures, and if this superficial popularity seems to mar the gain, it may be recognized that imitation is the tribute paid by the psychic nature to qualities widely held to be desirable. The same sort of oblique compliment might be paid to much of the shallow talk of "magic" and "occult" matters, these days. The old barriers to metaphysical conceptions of nature and man are finally coming down, and since all this has happened rather suddenly, sadly diluted if not corrupted versions of the ancient ideas have been filling the vacuum. No doubt mass changes will involve such blurrings of true conceptions for a long time to come, since so long as personality is able to overshadow egoity at the level of mass behavior, the psychic aspect of things will receive primary attention. But this rule need not hold for individuals. And as the cycle grows, the voices of perceptive individuals will increasingly be heard. Just as in the nineteenth century, the present psychic preparation will open the way for manasic and spiritual utterance.

The time may soon come when there will again be writers like Dostoevsky, like Walt Whitman. For both these men, one a novelist, the other a poet, were "simple-souled." Both wrote unashamedly and eagerly of altruism and of lives of service. H.P.B. printed a chapter from Dostoevsky's *The Brothers Karamazov* in the *Theosophist,* and Mr. Judge quoted most of Walt Whitman's poem, "To Him Who Was Crucified," in his *Notes on the Bhagavad-Gita,* which first appeared in the *Path*. These are notable indi-

cators of the awakening which comes in the last quarter of each century. It will come more fully and expressively as the world increases its hospitality to the great impulse of the cycle soon to begin.

"An Inspiration of His Own"

As a body, the Theosophical Society holds that all original thinkers and investigators of the hidden side of nature whether materialists—those who find in matter "the promise and potency of all terrestrial life," or spiritualists—that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly, Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence,* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there, and everywhere and nowhere; is ALL and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theists, Pantheists or Atheists, such men are near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth with "an inspiration of his own" to solve the universal problems.

With every man that is earnestly searching in his own way after a knowledge of the Divine Principle, of man's relations to it, and nature's manifestations of it, Theosophy is allied. It is likewise the ally of honest science, as distinguished from much that passes for *exact,* physical science, so long as the latter does not poach on the domains of psychology and metaphysics.

—H. P. BLAVATSKY

JACOB BOEHME AND THE SECRET DOCTRINE

JACOB BOEHME (or some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its center, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Bhagavad-Gita, he has been already or will shortly be "born into a family of wise devotees"; and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they

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NOTE.—This article was first printed by H. P. Blavatsky in the *Theosophist* for April, 1886.

refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavors to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Bhagavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Bhagavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay,* of the outspeaking *Supreme One,* together constitute eternal nature,—not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union.*

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Bhagavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united.*

This scheme is adhered to all through this great philosopher's

works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the Bhagavad-Gita is denominated * * * or raja—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Bhagavad-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam,* or true action; second, that which is of the nature of *Raja,* or bad action; third, that which is of the nature of *Tamas,* or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom"; and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Bhagavad-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the center, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal

Day," and the second was devoted to an elucidation of "The Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency,* the second *gall* or bitterness, the third *anguish,* the fourth *fire,* the fifth *light,* the sixth *sound,* and the seventh he called BEING or the *thing itself.*"

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish,* attenuates the *astringent* one,

turns it into *water,* and allows a passage to *fire,* which was shut up in the astringent principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the center of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This center is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the *"Door of the Sun."*

The Bhagavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an ingenuous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including

bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it.) "As in the Sun is *the heart of life,* so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuosity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound,* and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar center."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will

show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

—WILLIAM Q. JUDGE

ON BECOMING A PHILOSOPHER

Most of the luxuries, and many of the so-called comforts of life, are not only not indispensable, but positive hindrances to the elevation of mankind. With respect to luxuries and comforts; the wisest have ever lived a more simple and meagre life than the poor. The ancient philosophers, Chinese, Hindoo, Persian, and Greek, were a class than which none has been poorer in outward riches, none so rich in inward. We know not much about them. It is remarkable that *we* know so much of them as we do. The same is true of the more modern reformers and benefactors of their race. None can be an impartial or wise observer of human life but from the vantage ground of what *we* should call voluntary poverty. Of a life of luxury the fruit is luxury, whether in agriculture, or commerce, or literature, or art. There are nowadays professors of philosophy, but not philosophers. Yet it is admirable to profess because it was once admirable to live. To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust. It is to solve some of the problems of life, not only theoretically, but practically. The success of great scholars and thinkers is commonly a courtier-like success, not kingly, not manly. They make shift to live merely by conformity, practically as their fathers did, and are in no sense the progenitors of a nobler race of men.

—HENRY DAVID THOREAU

THE ETERNAL MOTION

THERE is a magnificent poem on Pralaya, written by a very ancient Rishi, who compares the motion of the Great Breath during Pralaya to the rhythmical motions of the Unconscious Ocean. The "Great Breath" is ceaseless, and is, so to speak, the universal and eternal *perpetuum mobile*. WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT. Infinity cannot comprehend Finiteness. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immovableness. Yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep.

It is *Motion* which begets the Logos, the Word, in occultism. Motion, which is the ONE LIFE, or *Jivatma*. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. "Heat caused by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom" assumes an ever-growing tendency, from the first awakening of Kosmos to a new "Day," to circular movement. The "Deity becomes a WHIRLWIND," a change from eternal vibration in the unmanifested, to Vortical Motion in the phenomenal or manifested World. The most perfect figure of a Motion . . . must be the perpetually circular, that is to say, it must proceed from the center to the periphery and from the periphery to the center. This motion is the spirit itself. The word *atma* (universal soul) itself carries the idea of eternal motion,

NOTE.—A student's collation from the writings of H. P. Blavatsky.

coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is simply another form of the roots AH, breath, and AS, being.

The active Power, the "Perpetual motion of the great Breath," only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, and thus causing it to become objective on the plane of illusion. The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force. "Father" is the term for the centrifugal and "Mother" for the centripetal force. When the breath of fire or Father, is upon it (the web of ever-existent primordial substance), it expands. When the breath of the Mother touches it, and it has to come into objectivity of form, it contracts. (Besides the force acting *in* matter there is also a force acting *on* matter). The worker within, the inherent force, ever tends to unite with its parent essence without; and thus the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Their product is the "Son" which is also the Sun, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces. Fire—motion is the eternal, dark, invisible Fire, the invisible Deity—is the father of light, light the parent of heat and vital air. Light sets in motion and controls all in nature, from that highest primordial aether down to the tiniest molecule in Space.

MOTION is eternal *per se,* and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life. Light and heat are the ghost or shadow of matter in motion. Force is the passage of *one state of motion into another state of the same:* of electricity, into heat and light, of heat into sound or some mechanical function, and so on. The pulsing of vital matter in the central Sun of our System is the source of all that life which crowds the earth and overspreads the other planets, to which the Sun is the mighty Minister. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing

heart of the system; each throb being an impulse: which is not mechanical but a purely spiritual, nervous impulse. The Pleiades are considered, even in astronomy, as the central point around which *our Universe of fixed stars revolves,* the focus from which, and into which the *divine breath,* MOTION, works incessantly during the Manvantara.

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly —they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular . . . the intensity of their motion produces flashes like the Northern lights during the *Aurora Borealis.* The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean.

We sometimes in sleep lose the beginning and end of a dream, and recollect the middle of it, and one dream has no connection with another, and yet we are conscious of an infinite variety of dreams, and there is a strong analogy for believing in an infinity of past existences which must have been connected. . . . Human life may be regarded as a type of infinite and immortal life, and its succession of sleep and dreams as a type of the changes of death and birth to which from its nature it is liable. . . .

—SIR HUMPHREY DAVY

letters • questions • comment

How can the Absolute have no relation to manifestation if everything comes from it?

Thinking in terms of "relation" means thinking of manifestation. Even the word "source" calls to mind a *place from which* something comes. But the Absolute has neither place nor time-relationship with anything. The Proem of *The Secret Doctrine* says: "This Infinite and Eternal Cause—dimly formulated in the 'Unconscious' and 'Unknowable' of current European philosophy —is the rootless root of 'all that was, is, or ever shall be.' It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being." But this does not mean that it is greater, in some way, than something else, which would be but another kind of comparison. A statement in the Proem develops this point:

> This "Be-ness" is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness.

From this it may be concluded that being is the basis of every state of consciousness, of which there are many kinds or degrees. But each degree, even the highest, would be a particular modification of consciousness itself, not the Absolute. Further on in the *S.D.*, it is said that manifestation takes place *in* the Absolute, not *from* it. Again, "relation" implies a perception of difference between two or more things. But the Absolute, while containing differences, is not contained by them or affected by them:

> . . . Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Atma, but verily the one source of all manifestations and modes of existence. (I, 130 fn.)

If this Principle is the fundamental, all-pervasive Reality, why

isn't recognizing it intellectually enough to know it?

"Recognizing" the reality of the Absolute in intellectual terms amounts to little more than an admission that this ultimate Principle is beyond our means of "knowing." Mind is universal; but mental perception takes place at all levels of our being. Intellectual insight, as we experience it, is in terms of the mental tools we are able to use at a particular time. From the standpoint of egoic evolution, these tools will be replaced by better ones. So intellectual cognition must always be relative. To be able to formulate an idea that is universal in character is only a part of the process. To know is to *become* the object of knowledge. The constantly changing panorama which the Ego experiences through the personality it informs is the raw material, so to speak, from which is created a consciousness on this plane. This consciousness is a temporary identity, often mistaken for the immortal being. But through the experience thus made possible the ego eventually gains consciousness of itself as the creator of that experience, an immortal entity in reality. The progress of the soul in making this self-discovery is partly determined by the efforts it makes to understand this process.

H.P.B. deals with the duality of consciousness in incarnation by comparing humanity to a plant whose flowers are apparent to the eye, while the root that gives them their life is invisible. She says in *The Key to Theosophy:*

> "Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death. . . . The flower, as all past and future flowers which have blossomed and will have to blossom on the mother bough, the *Sutratma*, all children of one root or Buddhi—will return to dust.

Further on she says:

> The world in which blossom the transitory and evanescent flowers of personal lives is not the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity. . . .
>
> I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," "Spirit," or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble

> thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent.

It might be said that we recognize the reality of the Self when we "learn by doing," since we are dealing with various expressions of embodied intelligence, coming to see them as aspects of ourselves. Further on in the *Key* (p. 183), H.P.B. describes this process of realizing the Self:

> Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the* ALL, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally, i.e.,* spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra,* "the Sons of the (Universal) mind." This *individualized* "Thought" is what we Theosophists call the *real* human EGO, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter,* and such Entities are the incarnating EGOS that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual. . . .

It is said that the reincarnating Ego, the Manasic Entity, is responsible for all the actions of its often-erring reflection, the personality, even though it is unable to exercise complete control. Without this duality of Manas, the mind imprisoned in less advanced forms of matter could not be brought to the point of self-consciousness. Thus the duality is the means of growth for both the incarnated souls and the lesser intelligences which make up the lower vehicles. This kind of knowing would surely be of the most universal nature.

COMETS

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called "fixed" stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-204), two paragraphs which indicate some of the views of the Adepts in respect to comets.

"Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or

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NOTE.—This article was first printed by Wm. Q. Judge in the *Path* for April, 1895.

later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

"Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa.* After the balance is destroyed, then the positive forces accumulate to themselves more cells under

their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.,* that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.,* that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and become an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

—WILLIAM Q. JUDGE

on the lookout

The Meaning of Immortality

Robert Jay Lifton's article, "The Struggle for Cultural Rebirth" (*Harper's,* April) examines the social transformations that take place in an age of transition. Dr. Lifton believes that within the struggle to bring something new to birth, there is need to keep alive a sense of continuity with the past. He writes:

> Symbolic immortality is an expression of man's need for an inner sense of continuity with what has gone on before and what will go on after his own limited biological existence. The *sense* of immortality is thus more than mere denial of death, and grows out of compelling, life-enhancing imagery of one's involvement in the historical process. This sense of immortality may be expressed *biologically,* by living on through one's sons and daughters, extending out into social dimensions (of tribe, organization, people, nation, or even species); *theologically,* in the idea of a life after death or of other forms of spiritual conquest of death; *creatively,* through "works" and influences persisting beyond biological death; *naturally,* through identification with nature, with its infinite extension into time and space; or *transcendentally,* through a feeling-state so intense that time and death disappear.

Meaning in Work

In the increasing questions people ask about the significance of the work they do, Dr. Lifton recognizes the inclination to seek a quality that gives the present its meaning because it has roots in the past and can grow into the future. He says:

> What we call work is a uniquely important boundary between self-process and social vision. Perhaps for the first time in history very large numbers of men and women are beginning to demand harmony and meaning at that boundary; to demand a reasonable equation between work and "works."
>
> This fundamental relationship between work and symbolic immortality is typified in the passions of the "work commune" movement—the creation of small communities that permit pooling of professional, political, and psychobiological experiments. In these and such related groups as radical institutes and radical caucuses in all the professional disciplines, there

is not only a powerful transformative element but a conservative one as well: a determination to confront and thereby preserve a particular social or intellectual tradition—rather than dismiss or ignore it—in a spirit critical both of the tradition itself and of its conventional applications.

Ethical Components

The need to find a basic meaning in one's work brings a search which is spreading into all levels of the society:

> This task of resymbolization, traditionally the mission of great innovators, has now become something close to a mass experience. Large numbers of people, in one way or another, move (in Daniel Berrigan's phrase) "toward the edge" of their profession or craft, not necessarily because they originally plan to but because their situation evokes altered relationships and judgments—involving the lost ethical and hypertrophied technical components of work and profession, the separation of work and life, and the nature of the society and culture in and for which one works. All this is part of a largely inchoate yet profound quest for newly immortalizing combinations of human influence.

Keeping in mind Dr. Lifton's conception of "immortality," or the quality which, linking past, present and future, gives purpose to people's lives, we can see what he means by the "profound quest for newly immortalizing combinations of human influence." It is the search for activities which will reunite work and life. For when what a man does every day can be seen as a human fulfillment, his work becomes worth doing. He is no longer giving hostages to the system in order to stay alive, but enlarging his sense of being. From this new life will flow new social structures and institutions, and these, Dr. Lifton says, "will have to build into their own evolving tradition the expectation of the unexpected, the capacity to engender a stability in equilibrium with periodic transformation—which may, indeed, be the only form of true stability possible."

What Is Adulthood?

The underlying motive for these changes—a motive now coming to the surface in the lives of human beings—is the desire to make immortality a practical reality, a pervasive cause in all that we do. People think of immortality differently, depending upon their immediate interests and also their age, and Dr. Lifton takes these differences into account:

> The ultimate task of transformation is the recreation of the adult self. . . . One way of defining adulthood is as a state of maximum absorption in everyday tasks subsumed to transcendental cultural principles, permitting minimal awareness of the threat of individual death. This is in contrast to both old age and youth: in old age one is impinged upon by the imminence of death and becomes preoccupied with immediate evidence of continuity and integrity, while in youth one requires more intense and direct modes of transcendence rather than the more indirect workaday kind.
>
> Therefore when many of the young are accused of refusing to grow up and become adults, there is a sense in which the accusation is true—and, indeed, must be true for innovators during any period of radical dislocation and change. What they reject is the existing version of adult existence—their sense of adulthood as a locked-in, desensitized state; one of unquestioned assumptions about work and productivity, family and other human relationships; and of fuzzy, nonviable, half-religious images about death, life, and "ultimate meaning."

Death and Rebirth

The conclusions of this writer suggest that ground is indeed being broken in many ways for a re-presentation of ideas which will help to bring about the conscious realization of immortality. He further indicates that the means to this realization is through a more sensitive awareness of what is happening:

> Ultimately, genuine transformation requires that we "experience" our annihilation in order to prevent it, that we confront and conceptualize both our immediate crises and our long-range possibilities for renewal. Joseph Campbell reminds us: "the idea of death and rebirth . . . is an extremely ancient one in the history of culture," frequently in the form of "a shock treatment for no longer wanted personality structure." In our present Protean environment the principle still holds: *every significant step in human existence involves some inner sense of death.* As Francis Huxley puts the matter, "Where there is anxiety—as there is in every human culture—the imagination is called upon to destroy it by an act of reconstruction." Destruction and reconstruction—death and rebirth in the quest for immortalizing connectedness—is at the center of man's creation of culture. From this process alone can the urgently needed transformation of our own culture ensue.

Psychical Ecology

An interview in May *Psychology Today* with Frank Waters, author of *The Man Who Killed the Deer* and *The Book of the*

Hopi, shows that several currents of thought are converging for both the white and the red man. Noticing the coincidence of the growing interest in the welfare of the American Indian with the deep concern for ecological problems, Mr. Waters describes the difference in attitudes toward nature of the two cultures:

> Our present understanding of ecology rests solely on a physical or biological level. We haven't yet comprehended, as have the Indians, the psychical ecology underlying physical ecology. For all these living entities, like man, possess not only an outer physical form but an inner spiritual component. Indians must kill a deer or fell a pine in order to utilize its physical form for their material needs. But before doing so, they invoke its spiritual life as a source of psychic energy also. Such rituals were conducted throughout all America and ancient Mexico, and they are still observed today in the Southwest. As I see it, we must graduate to this belief, to attune ourselves to both the inner and outer realities of life if we are to close the widening rupture between our minds and hearts. By rupture, I mean this. In ruthlessly destroying nature, man, who is also part of nature, ruptures his own inner self. . . .
>
> By our destructive and materialistic rationalism, we have alienated our conscious self from the earthy substratum of our essential being. In subduing nature we also fought to subdue the forces of nature within ourselves—the secret and sinful desires of natural man, all of the instincts so incompatible to the mores of rational man. Our own bodies became the battleground of reason versus instinct, the conscious versus the unconscious. This split in the wholeness of the psyche C. G. Jung views as the tragedy of overcivilized man. So it seems to me we've got to learn from the Indians. We've got to listen to the voice of the secret and invisible spirit of the land itself.

Truth in Myth

Waters believes that, having divorced ourselves from our origin in spirit, the reign of reason has served only to impoverish our thinking. Myths of creation are thought of by Hopis and Navajo as "the story of their Emergence." This evolution, having proceeded on three worlds prior to this one—corresponding to fire, air, and water—is the archetype of the life of each individual man, and is reconstructed each year through the ceremonies connected with each season. Thus in Pueblo cosmology, there is no single creation that constitutes a separation of man from his spiritual source, the land itself becoming a symbol for the journey of the soul into

conscious existence. Recounting the myth of the arrival of the Hopis in the fourth world, the earth, he says:

> Upon arrival, they asked permission from the Guardian Spirit and Protector to live here. The spirit gave his permission, telling them, however, that they were not free to wander over it rampantly. He commanded them to make ordered migrations north, south, east and west to the four *pasos* where the land met the sea before settling in their permanent home. There they were to establish annual ceremonials that would recapitulate their wanderings and reclaim the land for the Creator. In terms of the psyche, these stories and ceremonials remind us that individual consciousness arose from the primeval unconscious; that the "shape" of the continent of the ego is influenced by the currents of the oceanic unconscious.

Choice for the Indians

While some white Americans look wistfully at the traditions that nourished the vanished past of the red man, modern Indians are having to choose between becoming a part of the white man's culture by adopting his economic ideals, or expressing their own traditions in a form that gives them meaning in the present environment. Mr. Waters comments on the unrest that has already become apparent in many tribes, indicating that the choice is neither clear-cut nor easy:

> A schism has developed on most of the reservations between the traditionalists and the young men of the tribe who've seen the outside world. The Indians now face the pressures of economics, law, education—aspects of life that the old ways cannot handle. The young men want all of the material things that white society has—washing machines, TV's, cars and things like that. Some of the young Indian men are just as aggressive as white men—the old men have a name for them. They call them "apple Indians"—red on the outside and white on the inside.

Educational Problems

Meanwhile, a group of Indian organizations concerned about the quality of education provided by the U.S. government for their children is asserting the right of Indians to have a voice in this important matter. They have taken the government to court for refusing to release money earmarked by Congress for the education of Indian children, and to appoint an all-Indian advisory coun-

cil to supervise its distribution. According to the *New York Times* (May 6):

> Today, more than half of the adult Indian population is illiterate, and a majority of the nation's 200,000 Indian schoolchildren read and write at levels below the norms for their grades. Few go on to college; most drop out before high school. Two-thirds of all Indian schoolchildren attend public schools, outside the reservations; most of the others attend schools operated by the Federal Bureau of Indian Affairs (B.I.A.), either inside or outside the reservations. In theory, Indian public-school students receive the same education as white students; in practice, they're often hampered by language difficulties, feelings of social inferiority, and prejudice on the part of white teachers and administrators.

Indian Culture

What Indian leaders want, according to this report, is the money and opportunity either to operate their own schools or to organize special programs within the public school system, providing a long-overdue alternative to the white man's education which has totally rejected Indian language and traditions, or no education at all. As one spokesman put it, "This is more than a mere power struggle. We want to teach our children Indian history and culture." But if the myths and ceremonials of the American Indians have served as spiritual guidelines in the past, they are now in need of rejuvenation, and the future will clearly demand of both white and red men a more deeply conceived spiritual vision. Yet the materials of true history are in the Indian cultural traditions, as Mr. Waters shows in his concluding observation:

> I recently spent six months in Mexico studying the pre-Columbian culture and religion of the Toltecs and Aztecs. They conceived the same four-world structure as our Pueblos and Navajos, with one difference. They believed that we have emerged into the *fifth* world which lies at the dead center of the successive four worlds pictured as occupying the quadrants of universal space, like a mandala. The meaning is clear. Further evolution rests in the soul of man. We must, by our own volition and will, reconcile the unconscious and the conscious, the timeless and the evanescent. We must each journey to our own centers, and wake old gods, or perhaps create new ones.

Multiplying Fears

Two articles, one in the *Nation* (Nov. 20, 1972), the other in the April *California State Bar Journal,* discuss police protection

as a measure of how much responsibility the public is willing to assume. The *Nation* article, "The Security State of Mind" by Robert Sommer, examines the growing disposition of the public to anticipate potential danger in every situation. This is not, unfortunately, without justification. Mr. Sommer says:

> At first the gas station wouldn't accept cash after ten in the evening. Then the bus drivers stopped making change any time. Taxi companies installed bulletproof glass and for the first time in history the New York cabbies were silent. Some park rangers began carrying guns. Their original role was protecting the public from wild animals, but this soon changed to protecting the animals from people. Now their task is to protect people from one another. In many cities Halloween "trick or treat" has been canceled for the protection of children who have been receiving razor blades in apples, needles in candy bars, and hallucinogenic drugs in the gumdrops.

Guards Everywhere

All this has resulted in a public demand for police-maintained order in ordinary transactions. Mr. Sommer sketches the increasing tendency to deal with the threat of crime by relying on surveillance and superior force:

> The market in home protection devices is booming. There are call buttons to the police station, windows wired to alarm bells and home radar systems; new housing developments boast twenty-four-hour security guards. Police cars drive down the sidewalk in public parks and through the milling crowds at state fairs or any large public gathering. Always in pairs and unsmiling, they carry guns and riot gear. If you try to say "hello," they reply sheepishly or not at all, as if you had caught them somewhere they shouldn't be. They are particularly watchful of young people whose gregarious behavior seems covered by five different misdemeanor charges and the possible felony of conspiring to congregate. A single loiterer is a potential crowd, since he is likely to be joined by others of similar disposition. . . .
>
> There are TV cameras everywhere. Smaller stores still use the big parabolic mirrors, but all the larger stores and corporations have switched to television. Somewhere in the bowels of every large building a uniformed man is scanning a bank of screens. One can only wonder how much TV he watches at home. In one Midwestern city an entire street is monitored by TV. Transparent telephone booths are designed to provide visual access for cruising patrol cars.

Loss of Trust

The defensive isolation reflected in this state of mind, Mr. Sommer suggests, is more extreme than the fear generated by an external threat of attack by other nations. For if one's neighbor has become the "enemy," even the sense of brotherhood arising from the limited common interests of patriotism is lost. "The barricades or ramparts in the security state are the boundaries of one's suburban lot or the triple-locked door of one's city apartment with its peephole conveying a convex image of the outside world." Such precautions are symptomatic of the distrust among those who share a common interest but can no longer rely on mutual goodwill. The passivity caused by dependence on outside force spreads by morbid suggestion:

> In the beginning, a person feels uncomfortable about the presence of armed police in the bus station or shopping center or on the subway at night. Later, he feels uncomfortable if he can't see a policeman. The same thing happens with the TV monitors in the corridors of the post office and some public rest rooms. Initially they are regarded as an invasion of privacy but eventually a person becomes uncomfortable when big brother isn't watching.

Another Tradition

Some contrast to this situation is provided by recent discussion in the English press of the implications of arming police officers. Traditionally, English policemen have not carried firearms except when they were issued for particularly dangerous assignments. According to an article by Irving Reichert Jr., in the *California State Bar Journal,* one such officer surprised bandits looting a bank and, finding one of them armed, exchanged fire, killing one robber and wounding another. The incident, two newspapers noted, was probably the first such "shoot-out" in Britain's history. The event stirred a request from a member of Parliament for definition of the "exceptional circumstances" under which policemen may carry guns.

The Police Agree

Mr. Reichert observes:

> Perhaps one of the main reasons the "school of thought" that would arm all police is only of classroom size is that the Police Federation, which includes all the approximately

90,000 officers in England and Wales from the rank of Cadet to Chief Inspector, has always opposed it. The police believe this would escalate violence and increase the danger to their own lives. Their position, and that of the British public, is further elaborated in a Daily Express column that appeared the day after the robbery. Headed, "Gun Law—A Gamble the Police Won't Take," the column addressed itself to "the age-old query: Why not arm all police?" The answer was, "our streets might too easily become dangerous paths for innocent citizens if we permitted a total arming of the Thin Blue Line which stands between us and underworld control." It went on to state, "The number of law officers actually trained in marksmanship is relatively small and the police themselves would not have it otherwise. This is an attitude which their American and Continental counterparts cannot understand."

Protection from Violence

The British, quite obviously—and reasonably—think that if police officers arm themselves, so will criminals, thus increasing the probability of violence. They believe that an unarmed police force maintains a psychological atmosphere in which professional peace-keepers always have opportunity to use intelligence instead of guns to preserve order. The concluding paragraph of the *Bar Journal* article makes a significant distinction regarding police protection:

> The English have been vehement in reasserting a principle too often forgotten in America: the police exist solely to serve a citizenry that must determine for itself not only how it should be protected but, even more important, what it most needs protection from.

Persistent Coyotes

Efforts by concerned Maine residents in opposing a proposed bounty law for coyotes have furthered the conservation of the species, unconsciously begun by former generations of New England farmers who were unaware that their cultivation of heavily forested lands would provide a new habitat for these animals, now driven away from their hunting grounds in the Southwest. In *Harper's* for May ("The Return of the Coyote"), John Cole says:

> Before whites breached the Mississippi barrier and invaded the vast lands beyond the river, the coyote ranged primarily throughout the Western and Midwestern plains because, as a hunter, it found more available food in open, brushy country. Deep, tangled, dark, and virgin woods were poor grounds for

hunting, and the forests of northern New England offered little promise to the coyote clan.

But the same men who went west also settled the East, harvested the forests, and plowed open fields. Pressed by the killing campaign, and the loss of much of his natural food to rodent extermination, the coyote of the plains traveled east, passing men going the other way as they moved west. As early as 1912, coyotes were reported in the Adirondacks; in the '30s and '40s in Vermont; and then, in the early '60s, in Maine.

Interestingly enough, among the impressive arguments against a bounty law—including evidence of the natural balance restored by the advent of this adaptable predator—was the testimony of a Wildlife Services supervisor who pointed out the futility of the proposed law, since fifty years of concentrated effort by his department had failed to exterminate the species.

Stars in Crisis

At a meeting in May, sponsored by the National Academy of Sciences and the Smithsonian Institution, Washington, D.C., scientists gathered to honor Copernicus on the 500th anniversary of his birthday. Among the speakers was John Archibald Wheeler, who discussed the implications of present-day cosmological theory. According to current views, the neutron star, Prof. Wheeler said, represents the first stage of the "crisis of gravitational collapse." Physicists believe that when stars begin to "run out of fuel," the matter of which they are constituted becomes very heavy. This is a characteristic of the neutron, which has a mass nearly equal to the proton. Some fifty neutron stars have been identified, he told his audience. While the idea of stars being in a state of combustion is not taught by Theosophy, Prof. Wheeler's explanation of what happens as the stars become increasingly dense may be of interest to students. The account of his address used here is by H. Dale Langford, appearing in the *Arizona Republic* for May 20. This report relates:

With X-ray telescopes, astronomers have observed the flow of matter from a normal star to a neutron star in certain double stars. Theories predict that when a neutron star becomes heavy enough it undergoes a second collapse.

The "Black Holes" in Space

Such a body would have an infinite density. Its gravitational field would be so strong that its emitted light would curve back

on itself and be trapped. Wheeler calls these bodies "black holes."

So far, black holes are only a theorist's elaborate doodle, but already they have shaken the house of physics. Consider that black holes suck up and destroy matter as we know it. The four dimensions of space and time shrivel to a single, dimensionless point. The dilemma that black holes place before science is that "with a collapse, the framework falls for everything one ever called a law of physics," Wheeler said.

The law of conservation of particles, for example—a cornerstone of atomic physics—does not apply to black holes. This leads Wheeler to suggest that the law may not be violated, but simply transcended the way that relativity theory is more complete than classical theories. We may find that particles are only temporary objects, he says. "The impermanence of all that we see lends urgency to examining gravitational collapse," and leads us to ask whether any law of science has universal permanence.

"Kalpic Masks"

The idea that "particles are only temporary objects," depende upon prevailing conditions for their existence in the form that w know them, is suggestive of various statements to be found in *Th Secret Doctrine*. The puzzle of how to understand the "elements in Theosophical terms becomes a little less difficult when we fin eminent physicists declaring the possibility of the reduction o these elements to a state beyond any physical definition. In a fin summary of her critique of science in the first volume of *Th Secret Doctrine,* after a passage on the role of Fohat in impar ing motion to cosmic matter, Madame Blavatsky says:

> Outside the boundaries of the solar system, it is other suns, and especially the mysterious "central Sun" (the "Abode of the invisible deity" as some reverend gentlemen have called it) that determines the motion of bodies and their direction. That motion serves also to differentiate the homogeneous matter, round and between the several bodies, into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them "Kalpic Masks." (*S.D.* I, 673.)